

Module 3: The Nineteenth Century Philippine Economy, Society and the Chinese Mestizos, Agrarian Disputes, Emerging Nationalism

3.1 The Nineteenth Century Philippine Economy, Society, and the Chinese Mestizos

Vocabulary:

Cash crop - crops cultivated for export

Decree - an order issued by a legal authority; a policy pronouncement

Galleon trade - from 1565-1815, this was the form of trade between the Philippines and Mexico. The galleons would sail to Mexico loaded with goods and return to the Philippines carrying the payment in silver.

Insulares - pure-blooded Spanish born in the Philippines

Mestizo - a person with mixed ancestry- one parent is Chinese or Spanish and the other is a native; an important sector of the population in nineteenth century Philippines

Merchant houses - firms established in Manila and other cities by foreign traders

Pacto de retroventa - an agreement that allowed a landowner to sell his/her land with the guarantee that he/she could buy the land back at the same price

Parian - Chinese enclave established in 1581 outside the walls of Intramuros. The Chinese were forced to live in the Parian

Peninsulares - pure-blooded Spanish born in Spain

Principalia - wealthy pure-blooded natives said to have descended from the kadatnan class

Sangleys - a term that proliferated in the Spanish Philippines to refer to people of pure Chinese descent; came from the Hokkien word "seng-li" meaning business

Social stratification - a way by which people in a society are categorized based on socioeconomic as well as political standards

Introduction

To fully appreciate the details of Rizal's life related in the previous module, one needs to locate him within the wider context of the Philippines in the nineteenth century. This

module will discuss the changing landscape of and Philippine economy in the nineteenth century and describe how these developments had an impact on the society in which Rizal grew up, matured, and eventually was martyred. It will begin by looking at the tremendous economic development starting in the late eighteenth century as a product of multiple factors. The module will then map the effects of economic developments on Spanish policies on education, social life, and the people of the Philippines. The role of an important population, the Chinese mestizos, in Philippine life and economy will also be noted. These Chinese mestizos will be looked in the context of the changing social stratification in the Philippines.

Presentation

THE CHANGING LANDSCAPE OF PHILIPPINE ECONOMY AND SOCIETY

- Late eighteenth century, the monarchy in Spain experienced a dynastic shift from the Habsburg to the Bourbons
- Habsburg- Habsburg
- Bourbons- French
- Spain recalibrated colonial policies that would have an effect on the Philippines.
- With the goal of invigorating the profitability of the colonies like the Philippines, Bourbon policies and reforms were carried out.
- First governor-general to the Philippines under the Bourbon mandate was Jose de Basco y Varga
- Galleon Trade as main economic institution existing in the Philippines is already losing enterprises during the time of Jose de Basco y Vargas.
- Basco established the Royal Philippine company in 1763 to finance agricultural projects and manage the new trade as well as other Asian market.
- Some of the major investments came from British and American traders.
- The first half of the nineteenth century, majority of the exports of the Philippines came from cash crops like tobacco, sugar, cotton, indigo, abaca, and coffee.
- The provinces shifted to cultivating cash crops, land ownership and management began to be a concern.
- Farmers felt the pressure of the economy while the hacenderos grabbed the opportunity. For example, when a small landowner needed capital and money, he would engage in a pacto de retroventa, an agreement of sale guaranteeing that he could buy the land back at the same price at which it was sold.
- They would forfeit the land and would be forced to become tenant farmers, or Kasama
- As the growing economy required better management of lands, inquilinos emerged, renting land to sublet it to smaller farmers.
- 380 hectares from hacienda de Calamba

- Pre-colonial times, the natives of the Philippines had had trade relations with the Chinese.
- Height of the Galleon Trade- it was also Chinese products that comprised most the goods being traded.
- The influx of Chinese settlements in the Philippines made the Spaniards suspicious of the Chinese.
- Stringent state policies towards the sangley ranging from higher taxes, the restriction of movement with the establishment of the Chinese enclave (the Parian), to actual policies of expulsion.
- Chinese, however, proved to be "necessary outsiders" in Philippine colonial economy and society.
- Spaniards were wary of the Chinese; they realized the importance that the latter played in sustaining the economy.
- The goods loaded on the galleons to the development of retail trade, the Chinese enlivened the economy.
- The Chinese became integrated into colonial society, giving rise to intermarriages with Indio's that gave birth to Chinese mestizos.
- The Chinese mestizos assumed an important role in the economy all throughout the Spanish colonial period.

THE CHINESE AND CHINESE MESTIZOS

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IMPACT ON LIFE IN THE COLONY

- The new economy demanded a more literate population to address the rising need for a more professionalized workforce to man the trading activities in Manila and other centers.
- This demand compelled the issuance of the colonial government order in 1836 that required all towns to set up primary schools to teach the population how to read and write.
- The passage of an education decree in 1863 that mandated free primary education.
- The nineteenth century also gave birth to many schools that addressed the growing demand established during this time.
- Manila became a trading center; it became a viable destination for people seeking better opportunities or those wanting to escape the worsening conditions in the farmlands.
- Increased rate of internal migration raised several concerns.
 1. people flocked the centers of trade like Manila. Overcrowding implied issues in living quarters, sanitation and public health, and increase in criminality.
 2. the continuous movement of people made tax collection extra difficult., in order to mitigate these concerns, one measure implemented was the 1849 decree of Governor-General Narciso Claveria that urged the people in the colony to adopt surnames.
- Catalogo de apellidos drawn up, the colonial government assigned surnames to people and forbade changing names at will.
- Policies like the registration and possessions of a cedula personal bearing one's name and residence, the colonial government sought to have a better surveillance mechanism.
- Guardia civil established.

RENEGOTIATING SOCIAL STRATIFICATION

PENINSULAR - Pure blooded Spaniard born in the Iberian Peninsula (i.e., Spain)

INSULAR - Pure-blooded Spaniard born in the Philippines

MESTIZO- Born of mixed parentage, a mestizo can be: 1. Spanish mestizo- one parent is Spanish, the other is a native; or 2. Chinese mestizo- one parent is Chinese, the other is a native

PRINCIPALIA- Wealthy pure-blooded native supposedly descended from the kadatoan class

INDIO - Pure-blooded native of the Philippines

CHINO INFIEL - non-Catholic pure-blooded Chinese

3.2 Agrarian Disputes

Vocabulary:

Conquistador - a Spanish conqueror

Caballero - a small tract of land included in a land grant (42.5 hectares)

Canon - a measure equal to 75 liters

Hacienda - large estates that were used for raising livestock and agricultural production

Inquilino - a tenant who rented land from the friars and subleased the land to sharecroppers

Principales - ruling elite class

Sharecropper (Kasama) - an individual who rented the land from an inquilino and worked the land

Sitio de Ganado mayor - a large tract of land included in a land grant

Introduction

In 1891, Jose Rizal was in Hong Kong when he received distressing news about his family who are, at that time, embroiled in a litigation case concerning the Hacienda de Calamba. He heard that the Spanish authorities were summoning his mother, Dona Teodora and two younger sisters Josefa, and Trinidad, for further investigation. In a show of support, he wrote to his family, "I am following your cavalry step by step. Do not be afraid, I am doing all I can. Patience, a little patience. Courage!"

Scholars and students of history agree that the conflict between his family and the Dominicans over the hacienda greatly affected Rizal.

Presentation

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BRIEF HISTORY OF FRIARS ESTATES IN THE PHILIPPINES

- The origin of the friar's estates can be traced back to land grants awarded to the early Spanish conquistadores who arrived in the Philippines during the late sixteenth and early seventeenth centuries.

- 120 Spaniards were given grants that were often composed of a large tract of land known as sitio de Ganado mayor (measuring 1,742 hectares) and smaller tracts of land known as caballerias (measuring 42.5 hectares).
- The Spaniards hacienderos failed to develop their lands for three reasons:
 1. The Spanish population in the Philippines was transient. It was a common practice for Spanish administrator to return to Spain after having served in the country.
 2. The market for livestock products, which haciendas offered, remained relatively small until the latter parts of the Spanish colonial period.
 3. The Galleon Trade that was based in Manila offered bigger economic rewards and attracted more Spaniards.
- Spanish hacienderos lacked the interest and inclination to develop their lands, the religious orders soon took over the task.
- Land was acquired by the religious orders through various means.
- The lands were donated by Spaniards seeking spiritual benefits.
- There were cases, too, in which estates that had been heavily mortgaged to the ecclesiastics were eventually purchased by the religious orders themselves.
- A number of Filipino principales also contributed to the formation of the friar estates through donations and sales.
- Despite these methods, there persisted a commonly held belief among the Filipinos that the religious orders had no titles to their lands and that they had acquired these lands through usurpation or other dubious means.
- Religious estates in the Tagalog region continued to grow that by the nineteenth century, they constituted approximately 40 percent of the provinces of Bulacan, Tondo (presently Rizal), Cavite, and Laguna.
- Agrarian relations in the haciendas developed in the time.
- The sixteenth and seventeenth centuries, the social structure found in the haciendas was primarily composed of lay brother administrators were under the direct authority of the heads of their religious orders, they were relatively free to make their own decisions on administrative affairs.
- Tenants on the other hand, were expected to work the land and pay an annual rent, which was usually a fixed amount of harvest and in later centuries, money.
- Mid-eighteenth century, an expanding economy based on exporting agricultural crops ushered in change and gradually put into place an inquilino system.
- An individual rented land for a fixed annual amount, known as canon.
- The inquilino or lessee was also expected to render personal services to his landlords.
- The inquilino failed to satisfy these requirements, he could face expulsion from the land.
- The inquilino, in turn would sub-lease the land to a Kasama or sharecropper who could then take on the task of cultivating the soil.

- A three - tiered system emerged with the landlords at the top, the inquilinos at the middle, and the sharecroppers at the bottom.
- The religious hacenderos freed themselves from the social responsibilities borne from a direct interaction with the Kasama.
- The sharecroppers, on the other hand, benefitted from the arrangement because their labor obligations to the religious estates allowed them to be exempted from the responsibilities of forced labor demanded by the Spanish government.
- The inquilino paid his rent to the religious hacenderos and deducted his own share, the remaining amount of income would then be divided among all the sharecroppers.
- Change in the social structure and land tenure practices would eventually render the haciendas as sites of contestation among the Spanish religious hacenderos, the inquilinos, and the sharecroppers.

HACIENDA DE CALAMBA CONFLICT

- 1759- Hacienda de Calamba owned by several Spanish laymen
- 1759, a destitute Spanish layman, Don Manuel Jauregui, donated the lands to the Jesuits on the condition that he would be allowed to live in the Jesuit monastery for the rest of his life.
- 1803 - the government sold the property to a Spanish layman, Don Clemente de Azansa, for 44,507 pesos.
- When Don Clemente died 1883 the Hacienda de Azansa which measured 16,424 hectares was purchased by the Dominicans for 52,000 pesos
- Many families from neighboring towns had migrated to the hacienda in search of economic opportunities
- Among the families that arrived at the hacienda were Rizal's ancestors, who eventually became one of the principal inquilinos in the hacienda.
- Rizal's family rented one of the largest leased lands, measuring approximately 380 hectares.
- Sugar was a main commodity planted in the hacienda as there was a demand for the crop in the world market.
- 1883- Paciano Rizal wrote that the friars were collecting rents without issuing the usual receipts.
- Two years later, the tenants failed to pay their tenants because the rent had supposedly increased while sugar prices had remained low. To punish the tenants for not paying the rent, the Dominicans declared the lands vacant and invited residents of other towns to take over the tenancies.
- Only few outsiders responded to the Dominican's invitation, the friars weakened their positions.
- Most tenants, except for four or five, were spared from eviction.

- Charges against the friars continued with Rizal's brother-in-law, Mariano Herboso, specially complaining about the yearly increase in rentals, faulty irrigation systems, and failure to issue receipts.
- Coupled with these problems was the fact that at this time, the price of sugar continued to decline in the world market.
- Paciano at one point, considering giving back his lands to the friars and clearing land elsewhere
- Problem continued to escalate when in 1887, the colonial government demanded from the tenants of the hacienda a report on the income and production of the state because they suspected that the Dominicans were evading payment of their taxes.
- The tenants complied and submitted a report, but they also attached a petition authored by Jose Rizal.
- The petition presented a list of grievances against the hacienda owners including a complaint on the increasing amount of rent.
- Some of the tenant began to withhold rents.
- As a form of retaliation, the friars began to evict tenants who refused to pay rent in 1891
- Those who persisted still in resisting the friars were eventually expelled
- They were exiled to remote areas in the country were Rizal's parents, brother, and sisters
- Rizal had worked on reversing the decision of the Philippine courts, his family's exile would only be lifted upon the issuance of a decree from another governor-general
- The experience affected Rizal deeply and the increasing despair he felt from the event
- would be reflected in his second novel, El Filibusterismo

3.3 Emerging Nationalism

Vocabulary:

piscopal visitation - an official pastoral visit conducted by the bishop on a diocese to examine the conditions of a congregation; often done once every three years

garrote - an apparatus used for capital punishment in which an iron collar is tightened around a condemned person's neck

polo - system of forced labor that required Filipino males from 16 to 60 years old to render service for a period of 40 days

regular clergy - priests who belong to religious orders

secular clergy - priests who do not belong to religious orders and are engaged in pastoral work

tribute - system of taxation imposed by the Spanish colonial government on the Filipinos in order to generate resources for the maintenance of the colony.

Introduction

When Rizal published *El Filibusterismo* in 1891, he dedicated the book to the three martyred priest, Mariano Gomez, Jose Burgos, and Jacinto Zamora. In his dedication, he wrote:

I have the right to dedicate my work to you as victims of the evil which I undertake to combat. And while we await expectantly upon Spain someday to restore your good name and cease to be answerable for your death, let these pages serve as a tardy wreath of dried leaves over your unknown tombs, and let it be understood that everyone who without clear proofs attacks your memory stains his hands in your blood!

Rizal was 10 years old when the three priest were executed, the events of 1872 would play a decisive role in shaping Rizal's ideas and decisions.

Presentation

The 1872 Cavite Mutiny

- One hundred and forty years ago, on January 20, 1872, about 200 Filipino military personnel of Fort San Felipe Arsenal in Cavite, Philippines, staged a mutiny which in a way led to the Philippine Revolution in 1896. The 1872 Cavite Mutiny was precipitated by the removal of long-standing personal benefits to the workers such as tax (tribute) and forced labor exemptions on order from the Governor General Rafael de Izquierdo.
- Izquierdo replaced Governor General Carlos Maria de la Torre some months before in 1871 and immediately rescinded Torre's liberal measures and imposed his iron-fist rule. He was opposed to any hint of reformist or nationalistic movements in the Philippines. He was in office for less than two years, but he will be remembered for his cruelty to the Filipinos and the barbaric execution of the three martyr-priests blamed for the mutiny: Fathers Mariano Gomez, Jose Burgos, and Jacinto Zamora, later collectively called "Gomburza."
- The mutineers were led by Sgt. Fernando La Madrid; they seized the Fort and killed the Spanish officers. Fearing a general uprising, the Spanish government in Manila sent a regiment under General Felipe Ginoves to recover the Fort. The besieged mutiny was quelled, and many mutineers including Sgt. La Madrid were killed. Later, others were sentenced to death or hard labor.

- Izquierdo used the mutiny to implicate Gomburza and other notable Filipinos known for their liberal leanings. Prominent Filipinos such as priests, professionals, and businessmen were arrested on flimsy and trumped-up charges and sentenced to prison, death, or exile. These include Joaquin Pardo de Tavera, Jose Basa, and Antonio M. Regidor. It was said that the Cavite mutineers got their cue from Manila when they saw and heard fireworks across the Manila Bay which was really a celebration of the feast of the Lady of Loreto in Sampaloc.
- When the Archbishop of Manila, Rev. Meliton Martinez, refused to cooperate and defrock the priests, the Spanish court-martial on February 15 went ahead and maliciously found Fathers Gomez, Burgos, and Zamora guilty of treason for instigating the Cavite mutiny. Two days later, the three priests were put to death by garrote in Bagumbayan, now known as Luneta. (Garrote was a barbaric Spanish method of execution in which an iron collar was tightened around the prisoner's neck until death occurred.)
- Father Burgos was of Spanish descent, born in the Philippines. He was a parish priest of the Manila Cathedral and had been known to be close to the liberal Governor General de la Torre. He was 35 years old at the time and was active and outspoken in advocating the Filipinization of the clergy. He was quoted as saying, "Why shall a young man strive to rise in the profession of law or theology when he can vision no future for himself but obscurity?"
- Father Zamora, 37, was also Spanish, born in the Philippines. He was the parish priest of Marikina and was known to be unfriendly to and would not countenance any arrogance or authoritative behavior from Spaniards coming from Spain. He once snubbed a Spanish governor who came to visit Marikina.
- Father Gomez was an old man in his mid-'70, Chinese-Filipino, born in Cavite. He held the most senior position of the three as Archbishop's Vicar in Cavite. He was truly nationalistic and accepted the death penalty calmly as though it were his penance for being pro-Filipinos.
- The three priests were stripped of their albs, and with chained hands and feet were brought to their cells after their sentence. They received numerous visits from folks
- coming from Cavite, Bulacan, and elsewhere. Forty thousand Filipinos came to Luneta to witness and quietly condemn the execution, and Gomburza became a rallying catchword for the down-trodden Filipinos seeking justice and freedom from Spain.
- In the dedication page of his second book, *El Filibusterismo*, published in 1891, Dr. Jose Rizal wrote, "I dedicate my work to you as victims of the evil which I undertake to combat..."
- It is well to remember that the seeds of nationalism that was sown in Cavite blossomed to the Philippine Revolution and later to the Declaration of Independence by Emilio Aguinaldo which took place also in Cavite. As for me, the

1872 Cavite Mutiny bolstered the stereotypical belief that Caviteños were the most courageous of my fellow Filipinos.

SECULARIZATION MOVEMENT

- Two kinds of priests served the Catholic Church in the Philippines. These were the regulars and the seculars.
- Regular priests belonged to religious orders. Their main task was to spread Christianity. Examples were the Augustinians, Discalced Franciscans, Dominicans, Jesuits, Augustinians Recollects,
- Secular priests did not belong to any religious order. They were trained specifically to run the parishes and were under the supervision of the bishops.
- Secular clergy, on the other hand, were priests who “live in the world”. They were under the authority of bishops and not members of a religious order. The primary task was the management of the religious communities and ideally, the continuation of the work already laid down by the regular clergy.
- In the Philippines, the regular clergy remained administrators of the parishes well into the nineteenth century.
- Conflict began when the bishops insisted on visiting the parishes that were being run by regular priests. It was their duty, they argued, to check on the administration of these parishes. But the regular priests refused these visits, saying that they were not under the bishop’s jurisdiction. They threatened to abandon their parishes if the bishops persisted.
- In 1774, Archbishop Basilio Santa Justa decided to uphold the diocese’s authority over the parishes and accepted the resignations of the regular priests. He assigned secular priests to take their place. Since there were not enough seculars to fill all the vacancies the archbishop hastened the ordination of Filipino seculars. A royal decree was also issued on November 9, 1774, which provided for the secularization of all parishes or the transfer of parochial administration from the regular friars to the secular priests.
- The regulars resented the move because they considered the Filipinos unfit for the priesthood. Among other reasons they cited the Filipinos’ brown skin, lack of education, and inadequate experience.
- The controversy became more intense when the Jesuits returned to the Philippines. They had been exiled from the country because of certain policies of the order that the Spanish authorities did not like.
- The issue soon took on a racial slant. The Spaniards were clearly favoring their own regular priest over Filipino priests.
- Monsignor Pedro Pelaez, ecclesiastical governor of the Church, sided with the Filipinos. Unfortunately, he died in an earthquake that destroyed the Manila Cathedral in 1863. After his death, other priests took his place in fighting for the

secularization movement. Among them were Fathers Mariano Gomez, Jose Burgos and Jacinto Zamora.

EXECUTION OF GOMEZ, BURGOS, AND ZAMORA

- Fathers Mariano Gomez, Jose Burgos and Jacinto Zamora were prominent figures in the secularization movement. They were implicated as leaders of the Cavite Mutiny. To instill fear among Filipinos, they were publicly executed in February 07, 1872 in the Bagumbayan.
- Fathers Gomez and Zamora served as spiritual adviser of the soldiers and workers who joined the mutiny.
- Their execution was witnessed by many Filipinos and have left them a great feeling of indignation and injustice. They considered it as a way of Spanish authorities to silence the secularization movement. This has also fueled the hatred of Filipinos for the Spaniards which ignited nationalistic sentiments of the Filipinos.
- The execution of the GOMBURZA had also inspired the Propaganda movement and the Philippine revolution. The Propaganda Movement (1880- 1892)
- Due to abuses of Spanish authorities and clergies and the curtailment of freedom of expression, Filipinos, specifically the Ilustrados campaigned for the assimilation of the Philippines to Spain by becoming a province of Spain so that the Filipinos and Spaniards will be equal and Filipinos will enjoy the liberties enjoyed by the Spaniards.
- The Ilustrados organized the Propaganda movement which exposed the condition of the Philippines under the Spanish rule and campaigned for reforms that the country needed. They also campaigned for representation to Spanish Cortes (legislature), freedom of the press, economic liberalization, secularization and equality before the law of Filipinos and Spaniards.
- The Propaganda movement expressed their campaigns in the La Solidaridad – the official newspaper of the movement. The Propagandists did not only expose the social conditions of the Philippines and ask for reforms but they also wrote about Philippine history, culture and identity.

A French writer-journalist named Edmund Plauchut gave an account of the execution

- *Late in the night of the 15th of February 1872, a Spanish court martial found three secular priests, Jose Burgos, Mariano Gomez and Jacinto Zamora, guilty of treason as the instigators of a mutiny in the Cavite navy-yard a month before, and sentenced them to death. The judgement of the court martial was read to the priests in Fort Santiago early in the next morning and they were told it would be executed the following day... Upon hearing the sentence, Burgos broke into sobs, Zamora lost his mind and never recovered it, and only Gomez listened impassively, an old man accustomed to the thought of death.*

- When dawn broke on the 17th of February there were almost forty thousand of Filipinos (who came from as far as Bulacan, Pampanga, Cavite and Laguna) surrounding the four platforms where the three priests and the man whose testimony had convicted them, a former artilleryman called Saldua, would die.
- The three priests followed Saldua: Burgos 'weeping like a child', Zamora with vacant eyes, and Gomez head held high, blessing the Filipinos who knelt at his feet, heads bared and praying. He was next to die. When his confessor, a Recollect friar, exhorted him loudly to accept his fate, he replied: "Father, I know that not a leaf falls to the ground but by the will of God. Since He wills that I should die here, His holy will be done."
- Zamora went up the scaffold without a word and delivered his body to the executioner; his mind had already left it.
- Burgos was the last, a refinement of cruelty that compelled him to watch the death of his companions. He seated himself on the iron rest and then sprang up crying: "But what crime have I committed? Is it possible that I should die like this? My God, is there no justice on earth?"
- A dozen friars surrounded him and pressed him down again upon the seat of the garrote, pleading with him to die a Christian death. He obeyed but, feeling his arms tied round the fatal post, protested once again: "But I am innocent!"
- "So was Jesus Christ," said one of the friars." At this Burgos resigned himself. The executioner knelt at his feet and asked his forgiveness. "I forgive you, my son. Do your duty." And it was done.

Although the public execution of the three priests was meant to instill fear in the Filipinos, it had the opposite effect. In his work, *La Revolucion Filipina*, Apolinario Mabini stated:

- The friars wanted to make an example of Burgos and his companions so that the Filipinos should be afraid to go against them from then on. But that patent injustice, that official crime, aroused not fear but hatred of the friars and the regime that supported them, and a profound sympathy and sorrow for the victims. The sorrow worked a miracle: it made the Filipinos realize their conditions for the first time.
- Conscious of pain, and thus conscious of life, they asked themselves what kind of a life they lived. The awakening was painful, and working to stay alive more painful still, but one must live. How? They did not know, and the desire to know, the anxiety to learn, overwhelmed and took possession of the youth of the Philippines. The curtain of ignorance woven diligently for centuries was rent at last: fiat lux, let there be light, would not be long in coming, the dawn of a new day was nearing.